Waura SP18
Aueto SP6
Camayura
Paressi SP19
Trumai SP23 ●
Bororo SP8
Yaruma SP25

/For word lists (in German) of the Nahuquá, Yanumakapü-Nahuquá, Mehinacu, Custenaú, Waura, Yaulapiti, Aueto, Camayura, Trumai, Paressi and Bororo, consult 2: Steinen, SP7 Bacairi (category 116 in the foreign text) as follows:

Nahuquá--pp. 524-526
Yanumakapü-Nahuquá--pp. 526-527
Mehinacu--pp. 527-529
Custenaú--pp. 529-530
Waura--pp. 531-532
Yaulapiti--pp. 532-534
Aueto--pp. 535-537
Camayura--pp. 537-540
Trumai--pp. 540-542
Paressi--pp. 542-544
Bororo--pp. 545-547.

The orthographies associated with the above word lists will be found translated into English in 2: Steinen, SP7 Bacairi, category 116, pp. 653-654./

1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

171 zoomorphic benches; the bull roarer; use of the spear-thrower in inter-tribal games; whistling arrows; the mode of hair-cutting and body painting and ornamentation; the use of the *uluri*, or triangular bark pubic cover. The basic subsistence economies of the upper Xingú groups are almost identical, and there are strong similarities in social organization. In the latter sphere, the extended family, bilaterality with some patrilineal emphasis, patrilocality, and the men's cult appear general. The various tribes share many of the same ceremonies and co-participate in some. Insofar as is known, shamanism is much the same among all groups, and there is great similarity in religious beliefs and in mythology.

Trumaí History

174 Although the linguistic affiliations of the other upper Xingú peoples
167 indicate their origins to be in the north, all available evidence points to a migration of the Trumaí from the southeast. Apparently this move did not occur very long ago, for the Trumaí themselves still tell of it. According to Trumaí tradition they came into their present habitat from a land far to the southeast. There, they say, there is still a Trumaí village. Informants varied as to whether or not the forebears of the Xingú
[291] Trumaí knew how to grow manioc. They were said to have had long hair like the Gê-speaking Suyá, to hunt tapir, and to tie up their penes. Matiwana, the old man of the Trumaí, claimed to remember when the Trumaí still treated their genitalia in this way. He also claimed that,
[177] when the Trumaí moved into the area and saw the Kamayurá and other tribes, they adopted the customs of hair-cutting and penis freedom.
[291] The tale, coupled with the fact that the Trumaí women did not use the true *uluri* pubic cover when von den Steinen first visited them,[1] suggests a fairly recent entry of the Trumaí into the upper Xingú area — perhaps no earlier than the nineteenth century — and due possibly to the pressures of white colonization.

174 Other evidence also argues for the recency of the present Trumaí
177 habitat. The diffusion of culture traits in the upper Xingú is extensive, and in most cases it is difficult to determine the direction of borrowing. The Trumaí lexicon, however, shows heavy influence from their neighbors, especially the nearby Kamayurá. This influence manifests itself
[533] chiefly in names of plants and objects of material culture and in ceremonial songs. The songs of two major Trumaí ceremonies, both of which are practiced also by the Kamayurá, show a preponderance of Kamayurá words and phrases. Carib and Arawakan words are frequent in
[192] other songs. Also, the word for bull roarer in both Kamayurá and Trumaí is *uriuri*. The Trumaí words for such typically tropical forest domestica-

[1] Von den Steinen, 1897, p. 188.

1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

ted plants as beans and gourds and for the flat manioc flour cake, the *beijú*, are almost identical with the corresponding Kamayurá words.

The pre-contact history of the Trumaí is largely inferential and their recent history is poorly documented. The white explorers and scientists who visited the upper Xingú frequently did not encounter the Trumaí, and almost never visited their villages. Historical data indicate that in von den Steinen's time and possibly as late as the 1931 trip of Petrullo the Trumaí lived in two villages. Von den Steinen showed an abandoned Trumaí village, in substantially its present location, and another on the lower end of the Tsahuku, a network of waterways and lagoons west of and parallel to the Kuliseu River.[6] Although Meyer's map did not show this southern village in 1896,[7] it appears in Schmidt's map for 1901.[8] Petrullo encountered Trumaí, most probably of the southern village, on the west bank of the Kuliseu, between the locales of the Nahukwa and Mehinaku villages.[9] M. Moennich, one of a party of American missionaries who descended the Kuliseu in 1937, did not, however, note a Trumaí village near this site.[10] When Quain arrived in 1938 there was only one Trumaí village, which was located at the northern site. This would suggest that the southern village was abandoned in 1937–38, but it is possible that those Trumaí seen by Petrullo and Moennich were the same ones whom Quain visited.

The northern and southern villages mentioned in the literature are the only ones recorded. It is certain that since 1884 there have only been two communities, although each has been located in many different places. Unfortunately, the exact locations of the abandoned sites and their periods of occupation are not well known. Each of the old village locales had a name, and these designations are still known. Among them are Morena, Waniwani, Karajaja, Iakare, Jawpew, and Wahldat. Some of the names, such as Iakare, are obviously of Tupian origin. Jawpew was the name of the northern Trumaí village at the time of von den Steinen's expeditions. Karajaja was the last location before the one in which Quain resided. This site was located near the Kamayurá village on the Tsahuku and appears on Petrullo's map. The Trumaí said that it was a good village, but that they had to move because the Kamayurá and Auetí were practicing sorcery against them. The village to which they moved, and where Quain visited them, was named Anariatan.

People were often referred to by other Trumaí according to the village in which they were born. Thus, a *Wahldat jaxio* was, literally, a son of Wahldat. Also, garden sites were most commonly named after an abandoned village. The old villages were looked on with reverence as the homes of the ancestors of the Trumaí. They were considered to be places of great interest, and Quain was repeatedly urged to visit them.

[6] *Ibid.*, 1897, p. 93.
[7] Meyer 1897, Plate I.
[8] Schmidt 1942.
[9] Petrullo 1932, p. 180.
[10] Moennich 1942.

1:Murphy and Quain E-4,5 (1938) 1955
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was working on the roof, the other thatched the wall facing the forest, and the house was subsequently occupied while work was still proceeding on that wall. The wall toward the village was temporarily hung with cloth drapes for privacy, although for purposes of protection from enemies the opposite side was thatched first. 342

Additional thatch was placed on the house at the beginning of the rainy season. At that time light poles were bound to the frame for greater support. The chief's house began to sag from the weight of the thatch, and braces had to be put under the ridge pole. Two posts, as heavy as the center posts, were crossed just below the ridge pole and bound together. A few men got behind each post and pushed so that the poles would assume a more nearly vertical position and give firmer support to the ridge poles. When this had been accomplished, the bases of the posts were set in holes. 342 335

Quain had the opportunity to observe two houses being constructed: his own and a fifth dwelling being built by two Trumaí men. His own small house took one week to build. The work started off with a great burst of effort, and in four hours all the wall posts, center posts and the ridge pole were in place. However, every day thereafter progress became increasingly slower. 123 342 461

House styles and construction were not rigidly conventionalized. The Trumaí helped build a house for the missionaries, Mr. and Mrs. Thomas Young, and they thought that Quain, being a *karahiba* (white man), would like one such as the Youngs had designed for themselves. When they were half finished with the frame, Quain realized what was happening, and asked for a haystack house like theirs. The revision was made easily and the result was a hybrid. This, added to the fact that two of the houses in the village were much larger than the other two, indicated a certain flexibility and willingness to imitate. The Kamayurá classified the different posts and poles that went into house building, but the Trumaí had only very broad terms for the corresponding parts. 123 341 [197] [192] [335]

The heavy work of raising the ridge pole, stepping in braces, and carrying and inserting center posts was done cooperatively. These joint labors, although brief and infrequent, made for a festive occasion and gave rise to laughter and gaiety, an unusual thing among the men. With the exception of operations requiring the combined efforts of more men, the house was built by the males who were to occupy it. Women took no part in the building. Yanahi and Mayuva, who were building a new house, shared the work unequally, Yanahi doing the larger part. They did not always work at the same time, and, when they did, they worked on separate sections of the house. 335 342 476 [462]

Quain's house was built cooperatively because he was an outsider, and it was the obligation of the whole community to accommodate him. 123 342 476 574

B /156 cont./
101 couple of foreign individuals enter one of these family communi-
128 ties, they will, it is readily admitted, bring about a crossbreeding
197 which is not disclosed by a study of the language. But inter-
619 mixtures on a greater scale also change the language tremendously.
The foreign women who become mothers exert an influence on
the language of the children, which, in the Island Karaiben, for
080 example, is plainly evident. The children of the Karaiben men
and Aruak women did not by any means speak Karaiben, as the
young mulattoes in Brazil speak Portuguese, but rather spoke a
new language which had important grammatical elements and
phonetic peculiarities from the mothers. This is not very sur-
prising, for the cultural differences between the two tribes were
not basic, the number of foreign women was large, and they
brought all their local traditions into the marriage, since the
conquering men came from the outside. The children were com-
pelled both to make a compromise with the language materials
on the father's and the mother's side, and to choose between the
prefixes and suffixes offered by the one and the other, which are
of decisive importance for the alteration of the word roots as a
result of the influence on the stem's initial or final sound, and
they experienced the reciprocal effect, uncurbed by any school-
master culture, but instead freely active, of the phonetic laws
B valid up to then in the two parental tribes. Among these primi-
101 tive peoples, the measure of linguistic differentiation will also
197 be roughly the measure of anthropological differentiation.

If we wish to cast about for linguistic relationship among the Kulisehu "tribes" and thus reduce the list, we must dwell for a moment on the linguistic groups occurring in the rest of Brazil.

T There are still many individual tribes who, either because
101 their linguistic relatives are no longer living or because we do
197 not know them, speak isolated languages. We must first of all
put the Trumaí among them, in order to dispose of them im-
T mediately. I did not succeed in finding a place for them anywhere,
[192] near or far. They have borrowed a good many words from the
culture of their neighbors, the Kamayurá and Auetö, but the core
and essence of the idiom is peculiar and of a different origin.

B /201 cont./

*[171] [174] [241] in remote epochs, /202/ for the phonetic softening processes and the disappearance of the initial root-sounds, which are present everywhere in the individual dialects, show a development in the same direction, but in different gradations everywhere with respect to degree and limits, show only equivalence, not conformity, and therefore could have started only after the separation from the basic people. Nevertheless, even the basic peoples have names for the most important useful plants; they are entirely different from one basic people to another, but for the individual basic stock they are common among a greater or lesser number of branches. For the Karaiben /Carib/ I believe I have proved these statements in my Bakaïrí grammar, I can likewise maintain them for the Tupí after more recent studies; for the Nu-Aruak /Arawak/, where the material is inadequate and difficult, I reserve all judgment and merely point out that, on the basis of historical and ethnological data, we must conclude that the Nu-Aruak undoubtedly have an older culture than the Karaiben and certainly the Gês, and probably also an older one than the Tupí. The Trumaí borrowed their names for the most important useful plants in part from the Nu-Aruak, in part from the Tupí.

T [192]

B [181] Thus, we have a contradiction with respect to the common conception: ancient agriculture along with the world view of hunters. The Bakaïrí said to me: "Our grandfathers did not know anything about maize and mandioca, instead they ate earth" -- which the present-day Indians only nibble. In the bagadú legend they say that mandioca was first given as a gift to the campo residents. In the Mato Grosso different stages of development are found side by side: in the case of the Bororó we shall become acquainted with a mighty tribe for whom the cultivation of food plants was an incomprehensible beginning, who, without need, most speedily pulled out and consumed the mandioca roots planted for them, before the roots were scarcely more than thin young shoots -- we recognize from the language and also hear from the tradition that the Trumaí were taught agriculture only recently by their neighbors, and we find among them excellently tended, extensive plantings--

B [773] [261]

BO [241] [153]

T [241] [179]

/238 cont./

171 411 No. 2 in the accompanying figure or pear-shaped, like No. 3. Only a small part of the stone peeked out of the wax covering; cf. No. 9. The wooden points had different forms, spherical or, corresponding to the stone pear, with a long stem to be shoved into the shaft: No. 1, or (the common form) Nos. 4 and 10, a cylindrical piece that tapered at the bottom for insertion -- in No. 11 also one with a pointed projection, furthermore a knob, No. 12, and a fork, No. 8. In Figure 6 on [531] page 91, the center arrow bears a long, narrow wooden cone which is decorated with a long black linear or dot design on a white background.

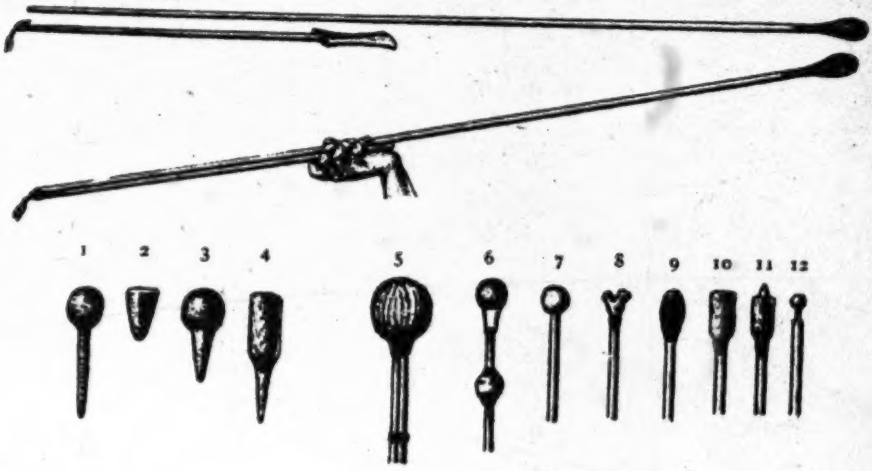

Fig. 28. Throwing board (1/13 nat. size/ as shown in the original illustration/) and the tips of the darts.

already the purely decorative weapon for the dance. Many darts bore [824] only wax knobs. Finally, we see in Nos. 6 and 7 one or two tucum nuts (Astrocaryum) set on in the manner of the noise-making arrows, and in No. 5 a fist-size tucum nut on two reed shafts lashed together.

[192] The throwing board gets its name from the tucum palm: yauarí. It is not unusual for the plant that furnishes the material to provide the name for the implement as well; the Kamayurá added a more specific identification, yauarí amomoáp, which means (amo, far; mo, causative; ap, to break apart, to wound) "tucum shattering far away." Apollo amomoáp, the one hitting far away. In a legend

/420 cont./

B 171 192 They all had in common a word each for 1) red and orange, 2) yellow, 3) white, 4) black. This therefore corresponds exactly with their dyestuffs. The Auetŏ had the same word, the "white" of the Tupí language, for white and light yellow. The T 171 192 Trumaí were the only ones who had two words for blue and green; the rest designated these two colors with the same word. Among the Bakaïrí /Bacairi/, however, tamagenéng blue = black and dark brown, and green is tukuéng; it also happened that one of them would use tukuéng for blue as well, but not tamagenéng for green. Now and then the strangest things occurred. A Trumaí and a Nahuquá designated blue with the same word as cadmium yellow, a Bakaïrí and a Mehinakú /Mehinacu/ designated green just the same as red -- if one wished, one could discover the various types of color blindness among any of them one happened to be investigating.

B 171 192 196 Only linguistic research can give the key for these phenomena. For a number of the color words I am able to give the original meaning, and they will suffice to explain possibilities of this kind. It is quite certain that the Kamayurá /Camayura/ word "blue" or "green" i-tsovü-maé = parakeet-colored" from tsovü, the name of the Conurus species or parakeets. These parrots have grass green as well as indigo blue in their feathers. In Tupí the same color word is cúgui, çy, and the parakeet is called tovi, tui, çivi, çiui. Thanks to the Kamayurá form, i-tsovü-mae, the origin of çugui, already obliterated in the Tupí, is still preserved. Whether I showed the Indian a blue or a green daub, a blue string of beads or a green leaf, his answer, "parakeet-colored," was, indeed, correct. It all depends on which part of the coloring he visualized. The Auetŏ word i-kŏr-etú, "green" or "blue," perhaps corresponds to the "parrot" of the Tupí, jeru, softened from keru, so that we would have here "parrot-colored."

The tukuéng "green" of the Bakaïrí also goes back to the parakeet zugú-ri.* Now since there is a parakeet species kept in

* The name of the parakeet is onomatopoetic, hence very similar among Bakaïrí, Tupí, and Bororŏ.

2: Steinen--653 E,D-5 (1884, 1887-1888) 1894 SP7 Bacairi
Trumai SP23
Paressi SP19
Bororo SP8

/523/

Appendix.

I. Word List of the

1. Nahuquá, 2. Yanumakapü-Nahuquá, 3. Mehinakú, 4. Kustenaú, 5. Waurá, 6. Yaulapiti, 7. Auetó, 8. Kamayurá, 9. Trumaí, 10. Paressí, 11. Bororó.

The following lists, which I have arranged as uniformly as possible, are limited to substantives, personal pronouns of the first and second person, colors, numbers, negation. With anything else I should necessarily have to enter into grammatical discussions which would lead me too far afield. For this reason I have also been obliged to dispense with any kind of comparison. Anyone who studies the words a little more closely will easily recognize a number of regular forms of phonetic change and will be able to convince himself of the important fact that in the various groups -- especially in a comparison of the Auetó and Kamayurá /Camayura/ with the lingoa geral -- there takes place the same softening of the initial sound of the stem that I pointed out for Bakaïrí /Bacairi/ and the Karaiben /Carib/ idioms. Everywhere, it seems, with lawful certainty, we come across the three series of the p-, t-, and k- initial sounds as the oldest possession of the base-languages.

The spelling has been kept as simple as possible. Note only:

a English a as in walk.
y as in York.
v German w.
ɣ guttural fricative, our German ch formed at the middle palate.
š French ch.
s French c.
ž French z.

/524/

ð English th.